SUGGESTION

"Man's whole education is the result of Suggestion."

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PHYSICAL CULTURE.

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Instruction in physical culture, to be of any value, must be practicable, adaptable and effective. With this thought and a request from the Editor of this magazine in view, I shall endeavor to make these articles as practical and useful as possible. There is so much nonsense, in the form of physical culture instruction by mail, offered to the public at the present time that it is difficult for the average person to select anything that is of real value.

The system I shall teach is not a patented "Get there quick," "Only scientific and original," "Requires only five minutes per day with little or no effort" system, but a method of physical culture which has satisfactorily stood the test of time, being evolved from careful study, experience and association with recognized *bona fide* authorities.

The majority of persons who require exercise have very little time to devote to the matter and as a rule do not realize its importance. If they did, I feel certain they would give it as much attention as they do their meals, although I must say there are many who begrudge even the time spent in eating. Consequently, in preparing these lessons I have endeavored to cater to the "busy" individual, as well as to those who are blessed with more time and inclination.

The average man is set in his habits and it is difficult to get him to break into those habits and devote a little time to the physical culture exercises, but I will endeavor to make these exercises so simple and useful that, if anyone will only make the slight effort they call for at first, the rapid improvement in his mental and physical condition will be a sufficient incentive to encourage him to keep them up for all time. Twenty or thirty minutes per day, divided into two periods of well directed exercise, is sufficient to give satisfactory results.

This month I shall give a series of light exercises, specially arranged from large experience, and which I have used with complete success for some time in many cases. They may be called general exercises, although suited to many special cases. They are suitable for the average person who requires a little exercise on general principles, as it were. They are simple, effective, and can be modified and adapted to individual conditions.

I have always claimed that one should exercise intelligently and that he can only

get the full benefit by so doing. I do not give exercises or other directions and expect them to be followed just because I say so. I explain the reason for taking certain exercises and tell in what way the benefit is to be derived. Exercise taken intelligently is more likely to be kept up, is more enjoyable and is certainly more effective and beneficial.

I shall first consider the series of exercises as a whole and then in detail. They are arranged to bring into action all the principal muscles and groups of muscles of the trunk, in which are situated the vital organs, and will promote a normal activity of these organs as well as arouse the nervous system to a proper key.

The arms (excepting the shoulders) and the lower limbs get very little benefit from these exercises beyond that which results from an improved general circulation of better blood and the toning up of the whole body. At another time, however, I will supplement this series by a few special exercises for the development of the limbs. The seven simple exercises given this month will be found very valuable. I have other more comprehensive series with a greater variety of exercises, but the exercises given this month can be used where the others may not.

The movements are made with a pair of light, wooden dumb-bells, grasped fairly firmly in the hands. Suitable weights are a half pound each for small children, and a pound or a pound and a half each for larger children and adults. The dumb-bells have not an important relation to the value of the exercises. They serve to regulate the energizing action, and induce more correct form in the various movements, but no greater amount of muscular development is to be looked for from their use than if the movements were made simply with the hands closed. The movements can be made with three degrees of energy and speed,—mild, medium and strong; thereby suiting weak and strong individuals. Executed with a slight amount of energy and little speed, they are adapted to the weak or nervous person; with medium energy and speed, to the average person, and with vigorous action, they are suited to the stronger constituted, the obese and the phlegmatic.

The series may take from five to twelve minutes to perform, depending on the speed and the number of repetitions of each exercise. The heart's action is accelerated, the respiration increased, the blood circulates more freely, the nervous system is aroused and the functions of the various organs are stimulated. There is no strain on the heart when the exercises are taken as directed. To a person with imperfect heart action or one of a nervous temperament these exercises, executed very vigorously, would be positively injurious. By regular practice of these exercises the heart's action is gradually and permanently strengthened, the respiration becomes habitually deeper, a free and even circulation of the blood is ensured; the generating power of the nerve centers, the dynamos of the body, is stimulated, the chest girths are enlarged, and the lung capacity increased. In addition, they tend to promote a correct carriage of the body, with chest well forward, head erect, and shoulders and abdomen held in proper relative positions. Three of the exercises, Nos. II, IV and VI, are valuable to persons suffering with constipation, stomach or liver derangements.

To be of decided and permanent value these exercises must be done regularly once or twice per day, if no other form of ex-

ercise is taken to supplement them. Taken briskly in the morning on arising, before fully dressing, with windows open, they should be followed by a quick, cold sponge bath, by those who are able to take it, or by a vigorous rub with a rough towel.

It is advisable just here to say something about the cold morning bath. Many persons who would be greatly benefited by a cold bath are afraid of it. It is a tonic when there is a good skin reaction following it; that is, if the body readily feels warm throughout and a glowing, invigorated feeling is experienced. If the body feels chilled after the bath, it is not advisable until the system is toned up. Those who have acquired the habit of taking the morning cold bath with benefit would give up many other pleasures rather than the bath. It should not take more than two or three minutes to take a cold bath. Step into an empty bath tub; turn on the faucet and squeeze a large spongeful of cold water over one shoulder, letting the water run down the arm. Do this twice and repeat over the other shoulder. Then squeeze sponge so as to allow the water to run down each leg twice. Follow with two squeezes on chest, and finish with two squeezes of the sponge held at the back of the neck, allowing the water to run down the spine. Taken in this way, the bath does not tend to produce shock to the system as when taken under a shower or by a plunge. Get out of bath tub, rub dry briskly and dress, ready for a few deep breathing exercises in fresh air before the breakfast that will be all the more enjoyable and better relished because of the preliminaries, and in cold weather there will be no desire to be near the stove or radiator during the rest of the day. Where there is not the convenience of the bath tub, a cloth or towel wrung out in cold water may be used. After going through the exercises and becoming sufficiently warmed up there is no danger in taking such a quick bath in an unheated bath room.

Now, for the exercises! General directions: Have no tight clothing about the body, so that every movement may be unrestricted. Wear as little clothing as possible. Pay particular attention to special directions and memorize this: "If you exercise continually in a correct position you will develop forces which will tend to keep you in a correct position."

Exercise I. Position: Stand with feet

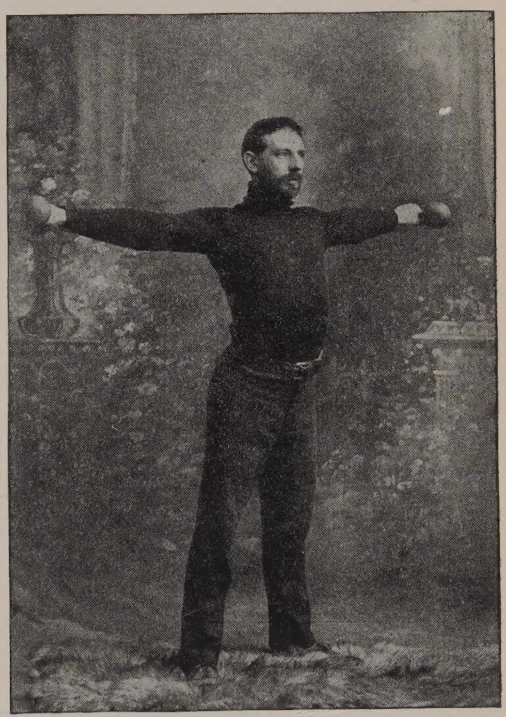

Fig. 1.

a little apart, with toes turned out slightly, body tilted well forward (see Fig. 1). A vertical line from front of chest should strike the floor several inches in front of the toes (this position is somewhat diffi-

cult to hold in obese individuals). With head erect, endeavor to maintain a straight line with the back of the neck, shoulder blades held down, chest well up and forward, arms straight at sides of thighs. 1. Raise arms to sides, horizontal (Fig. 1). 2. Bring arms to front, horizontal, knock bells together. 3. Arms to sides horizontal again, well to the rear. 4. Arms down to position.

NOTE.—I use the word horizontal for brief description, but when the arms are stretched out at sides they should be a little *below,* and when in front, a little *above* the level of the shoulders. Working on a level with the shoulders in these movements would tend to elevate the shoulders too much. The correct position of the shoulder blades is well down and not, as commonly and erroneously supposed, raised. This position of the arms at front and sides applies in Exercises I, III, V and VII. Be careful when bringing the arms from front horizontal position towards the rear that the head does not go forward, as it has a great tendency to do; resist that inclination by contracting the back neck muscles, and in that way those muscles will be strengthened eventually to hold the head erect. Most cases of stoop shoulders are due to the fact that the back neck muscles are too weak and undeveloped to hold the head erect; the head inclines forward, the chest then is depressed and the shoulders are held up as a natural consequence, and whenever this position is assumed the accompanying projection of the abdomen occurs. Maintain the leaning or tilted forward posture throughout the first exercise and also III, V and VII.

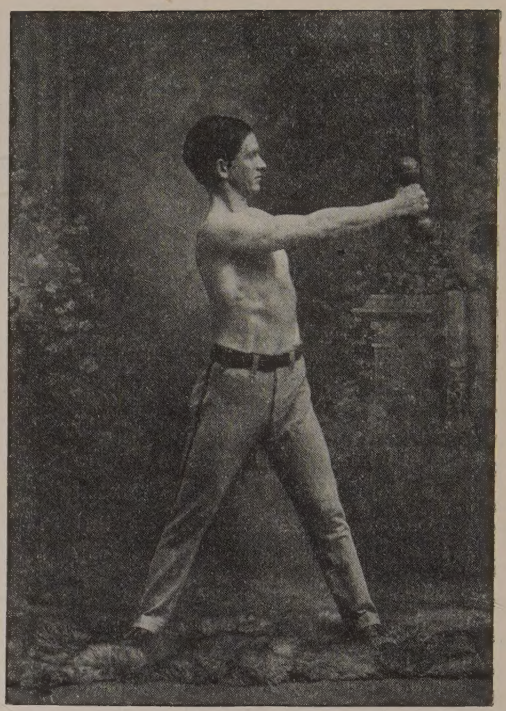

Fig. 3.

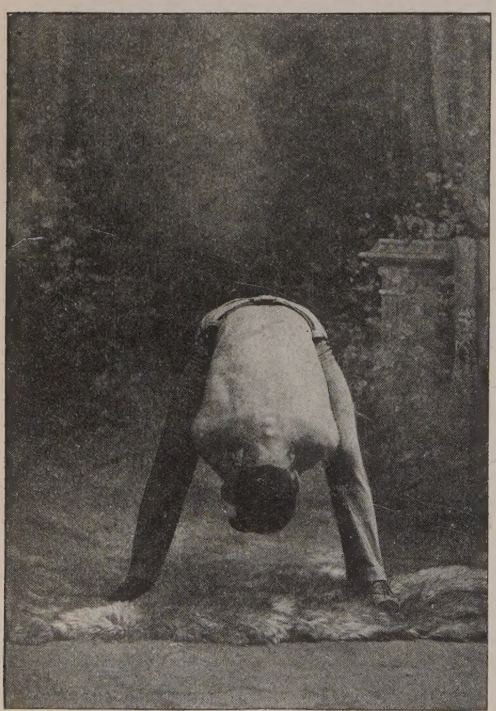

Fig. 2.

Exercise II. Position: Feet well apart. 1. Bend body over forwards and downwards and at same time swing the bells well between the spread feet (Fig. 2), head bent over and knees bent slightly.

2. Raise up and carry both arms to right side in line with shoulders and bring bells together (Fig. 3), trunk erect, but turned above hips. Look to right. 3. Repeat movement 1. 4. Repeat movement 2 but turn to left.

NOTE: The abdominal and spinal muscles both get exercise in the body bending, and the lateral oblique trunk muscles are brought into action in the turning movement. Both movements also influence the abdominal organs favorably.

Exercise III. Position same as I. 1. Raise arms to front horizontal, bells together, back of the hands uppermost. 2. Carry arms to sides horizontal and towards the rear. 3. Arms to front horizontal again. 4. Carry arms down past sides of thighs to the rear, keeping chest well up and head well set back (Fig. 4).

NOTE.—This exercise and No. I have the effect of strengthening the muscles behind and between the shoulder blades, which hold the shoulders in proper position; they also promote the correct carriage of the chest, and incidentally strengthen the back neck muscles. Some movements in exercises V and VII also have the same effect. The Deltoid muscles, those on the top of the shoulders, are the principal arm muscles developed. When the arms are brought from sides to front horizontal knocking bells together, and with arms perfectly rigid, the chest muscles are well exercised and developed.

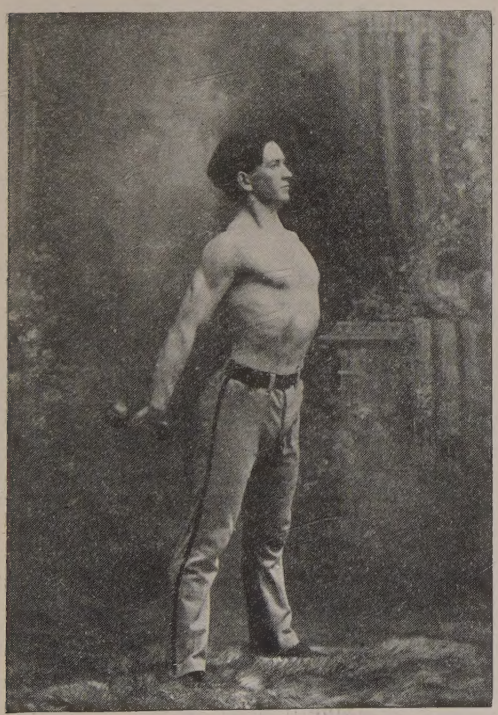

Fig. 4

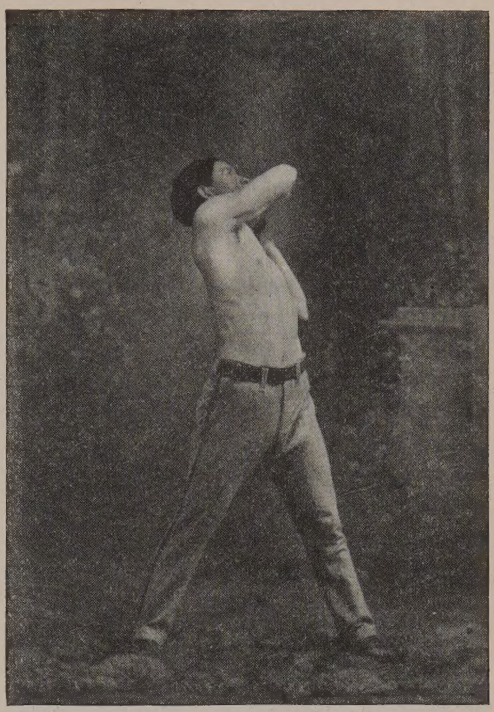

Fig. 5.

Exercise IV. Position same as II. 1. Same as in II. 2. Raise up and carry both bells crossed well over right shoulder (Fig. 5), twisting body and looking upward. (NOTE.—The model in Fig. 5 should be looking upward and toward the rear.) 3. Repeat movement 1. 4. Repeat movement 2; but over left shoulder.

5. Repeat movement 1. 6. Raise up and carry bells over head to behind the shoulder blades, bending body backwards a little, thus stretching the abdominal muscles (Fig. 6).

NOTE.—This exercise has an effect similar to No. II. I sometimes call it the wood-chopping exercise.

Exercise V. Position: Feet a little apart, arms straight overhead. 1. Bring arms to sides horizontal. 2. Carry them to front horizontal, bells together. 3. To sides horizontal again. 4. Raise arms up sideways to overhead, bells touching, with the backs of the hands turned towards each other (Fig. 7).

NOTE.—This is one of the very best exercises for increasing the girth of the lower chest, thereby giving more room for the base of the lungs. As the arms go above the head sideways, in the 4th movement, the lower ribs are brought outward to the full extent. All long distance runners and long distance cyclists and skaters who develop stamina and endurance have a large lower chest or 9th rib expansion. To increase the lower chest girth is a very desirable object.

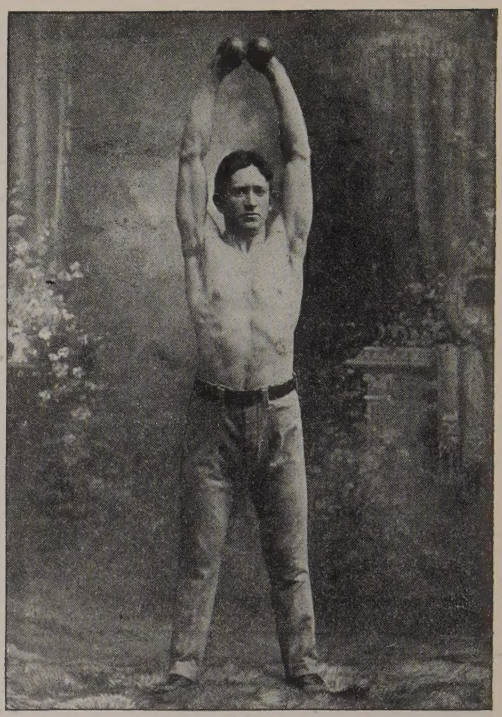

Fig. 7.

Fig. 6.

Exercise VI. Position same as II. 1. Same as in II. 2. Raise up and carry bells together directly overhead. 3. Bend body above the hips over to the right, keeping bells together and arms straight (Fig. 8), be careful not to bend too far at first. 4. Raise body to erect position as in movement 2. Repeat the same four movements but bend body to left in the third, and then alternate.

NOTE.—Bending over to right as in the third movement brings pressure on the liver and is desirable to regulate the blood circulation in that organ. The liver is

the most vascular organ in the body; that is, it has the greatest blood supply, and when its circulation is sluggish or congested it does not work properly. Then bending over on the left brings a pressure on the stomach and often has a beneficial effect on that organ when it is in a distended condition from lack of muscular activity in its own walls. The two movements may be termed the "liver squeezer" and the "stomach presser" respectively.

Exercise VII. Position same as V. 1. Bring arms to front horizontal, bells together. 2. Carry arms to sides horizontal and towards the rear. 3. To front

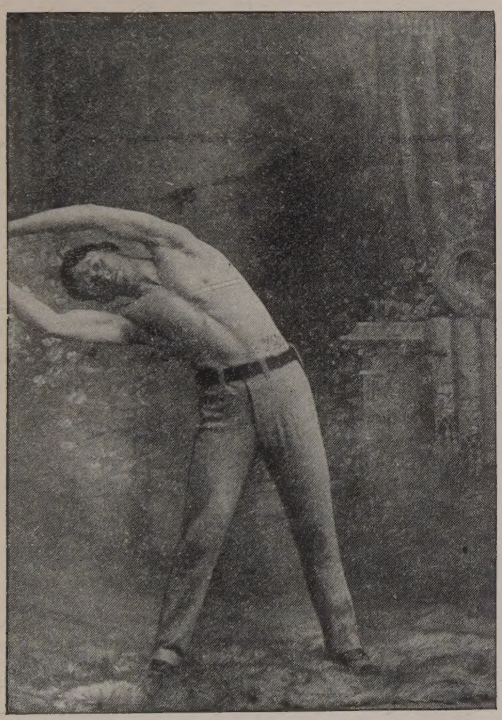

Fig. 8.

horizontal again. 4. Carry arms up straight to overhead, keeping bells together, chest well forward and careful not to bend body backwards.

NOTE.—This is one of the best exercises to increase the depth of the chest. In the 4th movement the sternum or breast bone is brought forward to the full extent. If the body is bent backward in that movement the effect of lifting the chest up and forward is lost.

Between all the movements in these exercises there should be a very short but distinct pause, except in exercises II, IV and VI after the bells have been swung between the spread feet.

I would advise these seven exercises being copied and kept for reference by those intending to practice them. They will soon be memorized. Care must be taken to execute them in correct form. Refer occasionally to the full text, as a faulty or incorrect posture or movement may be easily acquired by forgetfulness or carelessness.

This series is the result of much study and experience and the exercises have undergone many changes and re-arrangement before I felt satisfied that they were "well worth while."

I have been explicit in describing them for a reason. From time to time I have met with cases in which I have seen wrong and sometimes injurious effects brought about by the continual practice of exercises that had been followed from inexplicit or imperfect descriptions in books and magazines.

I would suggest that those of my readers who decide to apply these exercises, have some measurements taken of the chest for comparison later, and I should be pleased to have from them an account of the effects and benefits received after using them, say for a month or two.

Next month the subjects of breathing and bathing will be considered and probably a series of heavier exercises with dumbbells for muscular development and one suitable as an antidote for insomnia, a very common trouble.

A CASE OF HYSTERIA AND ITS TREATMENT.

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I was called to a neighboring town, by a physician, to employ suggestive therapeutics in the treatment of the case of a girl sixteen years of age, who had been confined to her bed for nearly six months. The physician who summoned me was the patient's fourth medical attendant. After watching the case for a week he decided that she was suffering with hysteria and recommended suggestive treatment. From his description of the case I concurred in his diagnosis, and the results we obtained from the suggestive treatment showed that the diagnosis was correct.

The girl had never been robust; had always been considered sickly and was greatly petted and humored in consequence. About eight months before I saw her she had fainted, and the doctor who was called to see her said her heart was very weak and that she should be very careful in taking exercise. He advised that she be kept very quiet, warned her parents to be careful with her diet; prescribed a tonic and gave instructions to keep her away from all excitement.

These instructions were followed to the letter. She was kept strictly at home and was not allowed to see friends for more than a few minutes at a time, and then they were always instructed, before being allowed to see her, to avoid saying or doing anything which might excite her. The result of this was to elongate and sadden the faces of everyone who came near her. They almost spoke to her in whispers, and it was not long before the child began to believe she was a confirmed invalid. Her appetite failed, for she was not allowed to eat the substantial food she desired, and she grew thinner and weaker. Besides, it was winter and she was not allowed to venture outside of the warm atmosphere of the house. As she grew thinner and weaker her parents' anxiety increased and they fretted and worried over her so much that her condition grew worse, till finally she stayed in bed all the time. The house was kept very quiet and no visitors were allowed to see her. Her medicines were changed from time to time, and then a second physician was called to the case. She complained at this time of sinking spells and a pain in the region of the heart. The new physician changed the medicines again, but meeting with no better success called in a specialist in heart and lung troubles. His diagnosis was "angina pectoris." He advised another change in medicines and also urged that she be kept quiet, but said that she should be taken out in the open air occasionally. But when her physician endeavored to have this last suggestion carried out, the patient said it hurt her to move her legs or even to have anyone touch her; so this part of the treatment was abandoned. Eventually the physician who called me for consultation was requested to treat the patient, but from his knowledge of suggestion and its effects, he soon decided that the case was one of hysteria, and

believing that the best effect could be made upon the patient and the relatives by calling in a specialist to give the suggestive treatment, I was summoned.

I shall never forget the air of gloom which pervaded that home when I entered it. Everything was as still as a mouse—even the clocks had been stopped, as they annoyed the patient. The faces around me and the whispers almost made me imagine for a moment that I was attending a funeral. Having obtained a history of the patient's case and a description of her environment from the physician before we went to the house, I began to follow out a definite plan which we had decided on beforehand. The physician introduced me and took his departure.

I then took the father and mother into a room and talked with them for a short time. It did not take me long to determine that the parents themselves were highly suggestible, in fact I was certain that both of them would make good hypnotic somnambules. This physician had filled their minds with miraculous cures I was said to have made and they seemed to look upon me with awe. Taking advantage of this fact and their high degree of suggestibility I said to them: "From what your physician has already told me of your daughter's case and the information you have given me, I know that your daughter will be a sound healthy girl in a very short time. You can assist me very greatly if you will do exactly what I ask of you; and the first thing is to change the expression on your faces. I have not come down here to attend a funeral, but on the contrary, I am bringing health and happiness to your daughter and your home and I want you to feel it from this moment. Put up your window blinds. I want sunshine and happiness outside of your daughter's room before I enter it and I shall take some of it in there with me. Now, remember, health and happiness! and I want you both to be happy and cheerful from this moment. It will make me feel better and I can render your daughter greater assistance under these conditions. That's it. Smile; yes, smile, both of you. It will do us all good." A great change had already come over these good people. Being highly suggestible they had followed the suggestions and by this time had brightened up and were actually smiling. "Now," I said to the mother, "you are better prepared to inform your daughter that the physician from Chicago is here and ready to see her. Keep up that smile when you enter her room. Go to her, kiss her and tell her that the doctor from Chicago says he has come to make her well and that he will have her out playing with her girl friends in a few days. Tell her that the Chicago doctor is a big, jolly, strong man and that you know he can do what he says."

In a few minutes the mother returned to say that she had delivered the message and I might see the patient. She also informed me that her daughter's legs were so sensitive that she would not allow them to be sponged and that she had to be moved about in bed by pulling the sheets around her.

I entered the sick room but the light in the room was so dim that I could barely discern the outline of the bed. However, I managed to find my way to the bedside and seated myself on a chair beside the patient. The mother said, "Nellie, this is the doctor who has come to make you well." "Yes, Nellie," I said, "I have come a long distance to see you and I do not intend to leave this town

until you are out of this bed enjoying yourself with your friends. But first I should like some light in this room so I can see you, and I want you to see me."

"But, doctor," she whispered, "I can't stand the light; it hurts my eyes and makes my headache."

"Yes," said her mother, "it makes her head ache."

"Then, Nellie," I said, "if you will do what I tell you for a few minutes I will fix your eyes so you can stand all the light we can get into this room."

I felt her pulse, which registered about 120 beats per minute, and placed her hand in mine. Then I said to her, "Close your eyes and listen carefully to what I say to you." She closed her eyes and I rested my free hand lightly on her forehead and placed my thumb and first finger over her eyelids. Then I said to her: "Nellie, when I count five, you will find this room growing lighter. You will see the light growing brighter even with your eyelids closed. ONE. It is growing lighter. TWO. It is much lighter. THREE. It is very light now. FOUR. It is lighter and you enjoy the light. FIVE. The room is very bright. You can see the light with the eyelids closed. Can you not? Answer me please. Do you see the light?" "Yes," she replied. "And the hand with which I have been holding yours has grown very hot. It is almost burning yours and it is growing hotter and hotter all the time. See! It is almost burning yours now. You feel it burning, do you not?" "Yes," she replied.

The ready way in which she acquiesced in these absurd suggestions showed me that my patient was a hypnotic somnambule, and I knew that no matter how serious her physical troubles might be, they were likely to be greatly exaggerated and that probably the majority of her symptoms were hysterical. Having made up my mind on this point, I determined to see what I could do by employing positive suggestions from the first. Accordingly, with my fingers still resting on her closed eyelids, I instructed her mother to raise the window blinds. When this was done I said to the patient: "Now, the room is very bright and hereafter you will want all the sunshine you can get in this room. You can see the light with the eyelids closed, but when I count five you will open your eyes slowly and you can stand the light. Do you hear? When I count five you will open the eyes slowly. You can stand the light. You will enjoy it and you will smile as soon as you open the eyes." I then counted five very slowly, reiterating the suggestion. She opened her eyes, looked at me, then at her mother and smiled. We smiled all around and I said: "Well! You see you enjoy the light after all, and I have made your eyes so they will stand it. The light seems good, does it not?" "Yes," she replied.

I next talked with her about things in general, emphasizing the fact that I had come to make her well and that I intended to have her well within a few days. Then I said to her: "Nellie, I have cured your eyes so quickly, I shall now remove all the pain and soreness from your legs, so you can move them around and have them handled or bathed. Close your eyes again." I then told her that I would count five over each leg and that as I counted all the soreness and tenderness would leave them and I would be able to touch them quite roughly without giving her any pain.

I counted five over each leg slowly, pass-

ing my hands down each leg over the bedclothes with each count. After counting, I was able to touch and handle the legs quite roughly without any complaint from the patient, and I had her mother give them a little rub with her hands. This done, I said to the patient, "I will count five, now, for the whole body, and when I get to five I want you to open your eyes. You will feel better than you have felt in months. You will be hungry and happy. Oh! so hungry and happy. You will feel better right away and I will allow you to see one of your girl friends this evening for a little while." I then gave her a general suggestive treatment, telling her how strong and hungry she would feel; how quickly she would pick up; how soon she would be out of doors; how thirsty she would be all the time and how deeply she would breathe the fresh air, which would give her health and strength. I suggested, also, that her heart was growing stronger and her pulse slower; that a few good meals would give her strength, that her mother and father were already very happy to know she was going to be well and that, when she opened her eyes, she would tell me in a good strong voice what article of food she would like to eat and which girl friend she would like to see that evening. This part of the treatment lasted about ten minutes. I used a low, soothing tone of voice and stroked her gently all the time with my hands, making long, slow passes from her head to her feet.

I then counted five and she opened her eyes. I said, "You are feeling better." She replied that she was. I next asked her what she would like most to eat and she selected fried chicken. She also gave the name of the girl friend she desired to see. I told her I would leave the room and send her father to see her; that when he came she was to put her arms around his neck, kiss him and tell him that she felt better; was very hungry and would surely be well and strong in a few days. She promised to do this and I left the room after telling her that I should be back in a little while to see what else I could do for her before putting her asleep.

The father went into her room and she followed the instructions. In a little while both father and mother came into the sitting room again and began crying, but their tears were tears of joy.

I shall never forget the scene and the contrast it made with the scene which I had witnessed when I entered the house, less than an hour before. Then, everything was as solemn as a funeral service. Now, the sunlight and happiness seemed to have entered and pervaded the whole atmosphere of the home.

I gave the parents a good dose of suggestive treatment; told them how they could assist by assuming always, in the patient's presence, that she was looking better and stronger, and by planning what she was to do as soon as she was able to be out. I showed them the necessity for looking after the "life essentials"* partaken of by their daughter and the effects of suggestion upon her highly suggestible nature.

The mother promised to have the girl friend there that evening and said the fried chicken would be prepared in an hour and a half.

I returned to the patient's room and examined her heart for a few moments. It was regular but decidedly feeble and rapid in its action. However, I told her that it was fine and strong and would

*See Clinical Report SUGGESTION for Nov., 1901.

grow stronger every day. I then proceeded to put her to sleep. I closed her eyes again; told her to rest quietly; stroked her gently and gave her a short general treatment, laying stress on the life essentials and what they would do for her. I suggested the bowels would move regularly; told her the girl friend would be over that evening, and that after she had slept for an hour and a half, I would return and arouse her, when she might eat a little of the fried chicken, some tea and a little toast.

I sat by the bedside for a few minutes after finishing the suggestions, and the patient having apparently dropped to sleep, I stole from the room and left the house to report the results to my professional brother.

I returned to my patient at the appointed time; found she had slept soundly during my absence, and the meal being prepared I aroused her. We propped her up in bed with pillows, and anyone who could have watched her eat that little meal would have realized it was thoroughly relished.

She slept for two hours after the meal, and that evening was allowed to see her girl friend for fifteen minutes, enjoying the visit immensely. After she had sipped her fluids for another half hour I put her to sleep for the night, with the suggestions that next day she would be much stronger, could eat more, etc.; and that she would be well enough to sit up for an hour in the afternoon, when some more friends would call to visit her.

Next morning I found she had slept nearly all night; having aroused but three or four times for a few minutes and that each time she had taken a drink of water or a little milk.

I gave her a couple of treatments during the day and another that night. The patient had eaten quite heartily during the day and had sat up for an hour and entertained her friends, as I had suggested the night before. Everyone around her seemed very cheerful and happy. At the evening treatment I suggested that she would be able to take a little walk and a drive next day, and that every day would find her able to walk farther, eat more and entertain her friends longer.

She had digested all her meals nicely during the day and slept soundly that night. Next day she seemed to have gained rapidly in strength, was very cheerful and gave no sign to indicate that three days before it was thought she was dying. In the afternoon she took a short walk and enjoyed a good drive in the fresh air.

When I saw her first, she was very pale and enemic, but the third afternoon after the drive she had considerable color, and I knew by the way she was enjoying her food that it was only a question of a few weeks before she would be in robust health. Her bowels had moved both mornings.

Her physician called with me that afternoon and after giving her another treatment, during which I reiterated the suggestions previously given and made her promise to write to me, I took my departure; the physician promising to call daily to see that all my instructions were being followed.

This patient made a speedy recovery without a relapse or the recurrence of a single old symptom. Menstruation, which had always been painful and irregular, occurred three weeks after I left and was painless. Her bowels continued to move regularly, and she gained twelve

pounds in two months. She was soon able to return to school and altho it is many months since this patient was treated she is in perfect health at the present time.

This case and the result of the treatment are not exceptional. There are thousands of similar cases all over this country today which are crying out for suggestive treatment. Given a hypnotic somnambule surrounded with the fear thoughts of relatives and this case will be duplicated in almost every instance. Many of these patients waste away and die, because they do not receive the proper suggestive treatment from their medical attendants. Medicines will not relieve such troubles in the hypnotic somnambule, and unless she is driven from her bed by a fire in the house, or some other equally strong excitement, she is likely to become an invalid for years and finally waste away—killed by the fear thoughts and apprehension of her physician, relatives and friends.

Every practitioner of the healing art should understand how to determine the degrees of suggestibility found in his patients and what factor the suggestibility plays in the production and continuation of mental and physical troubles.

One lesson to be learned from this case is that it is not always the patient who requires suggestive treatment. The mind influences the body; and the habits of living and the mind of a patient are influenced by the persons with whom he comes in contact. The parents of the patient in question being hypnotic somnambules had no control over their emotions, which were allowed to influence their suggestions and their actions. to the detriment of the patient who, as we have seen, was also highly suggestible.

The hypnotic somnambule accepts every suggestion made to him literally and carries it out to the letter of the law. He does not seem to use ordinary, common sense or judgment, in acting upon a suggestion, and, in this case, the literal carrying out of the first physician's suggestions was the undoing of the patient.

A busy physician, who has no knowledge of the effects of suggestion, calling once or twice a week to see a patient, is very likely to overlook the suggestive influences which may surround his patient and attribute the continued ill health of a sufferer to the failure of his medicines to perform the work expected of them.

Every family physician should make a study of the suggestibility of every member of a household, and thus learn how to surround his patients with the most favorable conditions. Then, again, it is always best for a physican to visit a patient frequently, to see that his instructions are carried out as he intends they should be, and to keep the proper psychic atmosphere in his patient's environment. His visit should always be an inspiration to the patient and his friends.

Encouragement and expectancy are potent factors in the healing of the sick.

Tested and Tried.

Watts: Doctor, do you believe that the use of tobacco tends to shorten a man's days?

Dr. Bowless: I know it does; I tried to quit once, and the days were about eighty hours long.

Dr. Pratt's series of fourteen impersonations, in book form, illustrated, and SUGGESTION one year for $2.00. Tell your friends.

THE WORLD WE LIVE IN.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

The words, surroundings and environment, are frequently used today, but generally and as though they were synonyms. It is the failure to see that there is a vast difference between them that obscures the true law of conduct.

An object may be close to me in space and constitute absolutely no part of my world. Another object, or person, may be half way round the globe and be a dominant element in my life.

Surroundings are persons, things or occurrences close to me in space; while environment is made up of persons, things, or occurrences close to me in character. Read this over carefully and you will see that character is what determines what my environment shall be.

Of course it is true that something close to me stands a better chance of becoming a part of my world, if it is similar to me in character, but on the other hand if dissimilar, it must remain out of my world, unless my character shall change and approximate it.

But character changes slowly, by growth, so that today I am evidently surrounded by millions of things that constitute no part of my world. Let me illustrate what I mean, by a Marconi receiver.

Thousands of people are claiming today that even though Marconi has succeeded in sending wireless messages, his system cannot become of practical use, for everybody could get the messages as soon as they were entrusted to the common air.

These people are mixing surroundings and environment in their thinking. Marconi says they are mistaken. He claims that, by attuning his receiver to a certain note, it will catch vibrations in that note only, so that by having the instruments tuned to different notes they may be side by side and not be able to receive each other's message. They are surrounded exactly alike, but the world of each is quite different from the others. Whether this shall prove to be practical or not in the case of telegraphy, it illustrates my position and I am certain it is true in theory.

Each individual is like such a receiver. His character, or in other words, his physical, moral, and mental make up, is what determines the vibrations he can catch and interpret from the world around him. A thousand men may stand in one group, yet each live in a separate world, and in many respects, a unique world. Remember that his character really tunes him to a certain range of notes, and that he will not re-act to any other 'till differently tuned.

Does it follow that surroundings cut absolutely no figure? By no means. What is close to me in space, *other things being equal,* stands a better chance of constituting a part of my world, than what is at a distance. It is because we fail to keep in mind that other things must be equal that we get mixed up and either attribute *everything* to proximity in space or *nothing* to it. Neither attitude can be correct.

Vibrations must pass through substance and no matter how ethereal the substance it must offer some resistance; then distance must gradually weaken the force of the vibrations.

But even if we believe that ether offers no resistance (which I do not believe) it will still be true that all objects in our

terrestrial atmosphere, seen by reflected light, are less and less clearly seen as they are farther away. This is still more apparent with sounds. This clearly gives my surroundings an advantage.

It is also true that early in life, when intelligence is quite limited and conscious choice almost nil and dependence so great that one cannot, alone, change locality, surroundings are proportionately more important than later, when comparatively free to move, and with a far wider range of knowledge from which to choose. But we must ever keep in mind that at all ages, character determines what can influence and what cannot. It is also well to remember that character is a growth and changes by growth.

No *resolution* and no *sudden change in locality* can *suddenly* change the character. The change will be a growth; it cannot be anything else. These things, or occurrences, or people, in the new locality resembling most closely the character, will be the ones that will first influence, and as the character gradually changes, still more of the new surroundings can become environment, 'till at last we say we fit the new place.

Surroundings are not, then, unimportant and to be ignored, but cannot compare with character, or attunement, in determining the real world in which I live.

Self-conscious identity is clearly the thing in which I am most interested. It is the world I know, and the source of all I do know. That is, without self-consciousness, I am without just the thing that gives value to all else.

The important thing, then, in helping me to shape the world in which I live is thought control, or at least, control of thought birth, and effect.

Can I exert such control?

Simple as this question sounds on asking, the answer to it settles our freedom or slavery; not that the mere answer will in any way change the conditions of things, but it will go far toward settling it for each one who answers it. When I change my belief and thought attitude, I thereby change my character, and as it is my character that relates me to the outside, I, by the change in thought attitude, have really changed the world in which I live.

So the answer to the question whether I can exert thought-control, is one of great moment.

The materialist tells me that I can exert no control; the spiritualist tells me that I can. Which is right? If the materialist is right, I am only debris riding a blind wave. There was no object in my making, there is none in my growth, and no future is looked forward to in all the changes around me. My mind has no control over the body, but is simply one of its functions. All my thoughts of freedom, of choice, of will, are dreams, illusions, they, too, without object, end or aim. They are chips, flying from a blind chopper that himself does not know that he is chopping.

According to this theory progress soaks in from the outside. I can for myself do nothing, think nothing, that will avail, save as I am compelled to do so by circumstances over which I can exert no control.

According to the other view my thoughts are the important things. Life is eternal. It never was created and can never be destroyed. I am an individualized expression of that life, with all of its potencies inherent within me. I can, in a measure, control my thoughts, and

that measure is really of vast importance, as it is the parent of my future character. I must always keep in mind, though, that I can choose *only from what I know,* and that to enlarge my choice (that is my freedom) I must always enlarge my knowledge. Ignorance is, then, the real tyrant, the source of all my enslavement and all my trouble. Knowledge, more, and ever more knowledge is my real savior. I do not mean *committed facts,* but *thoughts that I understand and know how to apply to the demands of every day life. Feelings that are mine, either by creation or adoption.* Here, I can make of myself, by intelligent choice from what I know, *the best the material will produce. I can also add to the material from day to day* and thus increase the building material out of which to construct my future character.

I can add not only more but better material. Given an endless time and I can become what I please. But I must, in order to succeed, build with what I have on hand from day to day. I cannot borrow from the future and the attempt to do so is always disastrous.

Each of us must choose one or the other of these pictures. Which shall it be? Personally, I have tried both. No amount of argument can make one understand the effects of these theories on life when translated into the actions born from day to day. I have felt them and know from the inside. It feels quite different from the way it looks, especially if one fully trusts the theory. Speculation is one thing, and a belief that touches and colors every action is quite another thing.

If I could be placed where I could see and understand, as I now understand by experience, the two theories and the worlds they produce for the believer, I should choose the latter though I knew it to be but a dream. I would choose it, if convinced that it was only a self-hypnotic dream, if by the choice I could really choose it, believe it, and reap its rewards. So I say to all who are discouraged, poor, afflicted, failures in their own mind, adopt today the idea of choice, intelligent choice from among all that you know today, with a growing possibility of accumulation of material. Choose the idea that gives an endless future, with a golden setting, an endless brightening and strengthening of soul and mind, and opening out at last into health, peace and joy.

It is inspiring to believe that the ladder of life on which I stand has no other end, and that the prospect brightens as we ascend; and each one, no matter how dark it may be where he now stands, can climb by his own efforts, that he is not forced to be carried up by blind, purposeless force, and dumped off into oblivion only a few rounds ahead.

If this be a hypnotic delusion I say that I am truly thankful for hypnotism. I fell like Lincoln did about Grant's whisky. Some one told Lincoln just after Grant had won one of his great battles that the general was drunk during the entire fight. Lincoln's reply was "Order a barrel more of the same whisky." So I say, "Order more; more hypnotism." But to me it is simply the better, grander, nobler view. Let us have it firmly imbedded in every heart with all its inspiring, life-giving thought-creating power.

I believe that there is only one motive —desire.

Only one desire—happiness; and three legs to happiness—individualization, self-control, freedom.

I shall speak of these the next time.

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 14—THE COMPOSITE MAN.

(Continued from March Number.)

There is scarcely a type of mental or moral crookedness that has not been cured and restored to mental and moral balance by the correction, in skillful hands, of previously unsuspected physical imperfections, and all that is necessary to effect the emancipation of the race from a large part of its mental unhappiness, as well as its physical disorders, is to multiply these cures until they shall become common instead of exceptional. Only let the world realize that sin and sickness are synonymous terms and medical conventions will speedily broaden their scope of application. The knowledge which will cure the world is in the world to-day, and what is needed more than anything else is a universal friendliness of remedial agents. What will cure one is not adapted to another. Some cases would yield to the proper suggestion, some call for manual therapeutics to open obstructed channels of circulation, some require magnetic or electrical currents to stimulate parts that are dominant, large number require the art of the surgeon, while skillful prescribing of drugs is always more or less in demand.

Is it not high time that specialists in medicine recognize general medicine and general medicine recognize the necessity of specialists? Let suggestive therapeutics, manual therapeutics and drug therapeutics cease their short-sighted rivalry and meet in common convention for the good of mankind. Then out of the mutual recognition and appreciation of the various means of healing that will result, will come the great help of which the world stands so much in need of. The fact that the mental and emotional deviations from correct standards are sickness reflected from imperfect physical conditions and are just as legitimately classified in the category of diseases as are the various types of physical pathology which are diagnosed by various means of sense perception, must first of all be universally recognized, and no examination of any sick man is complete until his entire being, both spiritual and physical, has been submitted to careful scrutiny by a medical expert sufficinetly broad in his conception of disease to recognize the mutual dependency of mind and matter and that the fault with all of us who are sick does not lie with the great fountain of life from which we all draw our inspiration, but rather with some type of hindrance to its physical expression. Boldly consciousness on the part of the patient has too long been relied upon as trustworthy testimony in the study of cases.

If the impersonations to which you have listened ever become at all adequately appreciated by medical men, and the conditions of our sympathetic brother and the unconscious shape of us ever succeed in obtaining a recognition adequate to their importance, the world will surely reap the

benefit of this advancement in medical knowledge, for humanity will not only be eased of its aches and pains and the self-conscious suffering, but will also be helped to the possibilities of honesty and truthfulness and all other essentials of right living. In no other way can the evolution of the race out of sickness into health, out of emotional and intellectual crookedness and imperfections into right living, out of darkness into light, out of universal misery into universal happiness, be accomplished. Suggestion cannot do it all, manual therapeutics cannot do it all, the ordinary doctor's paraphernalia cannot do it all, but a union of all these forces can accomplish it.

What is first needed, then, is a charitable appreciation and friendliness among the various means of healing. What is needed second of all is a better appreciation of the part which our sympathetic brother plays in the physical economy. What is needed third of all is a knowledge of the fact that when we are sick, we are sick clear through, requiring that we shall appreciate, fourth of all, that our two spiritual brothers, the conscious and unconscious shapes which belong to our family, have as much right to charitable consideration and medical attention as have the more readily understood physical impersonators to whom you have listened. Then will it be possible to so tune up these "harps of time" that all their music will be harmonious when their strings are skillfully played. Health and happiness will be as synonymous as are sin and sickness, and become universally enjoyed.

Are there any who are happy among you? Are there any who are perfectly well among you? Who has yet seen a perfect human being? Is not sickness in some type almost universal throughout the world, and have we not all suffered enough from ourselves and one another to be willing to drink deeper of the fountain of knowledge that we may be better fitted for our tasks of doctoring and nursing and judging and helping? We already have an extended knowledge of human anatomy and physiology. Are we not willing now to lay down our prejudices and narrow-minded conceptions of things, and make use of this other higher knowledge for the universal betterment of our kind? Let us take an inventory of the world's entire stock of remedial measures. Let us give due weight to every well-authenticated cure by whatever agent, be it suggestive or manual therapeutics or drug action or surgery or any other helpful force, and apply these various remedies as they are separately needed. Let us graduate from the schoolboyish practice of relying for our diagnoses upon the testimony of self-consciousness and contenting ourselves with eradicating the mere effects of human disorders, and take the ailments of mankind on a broad basis of anatomical and physiological knowledge. Have we not been sick long enough to stop our foolishness, born of jealousy and prejudice and narrow-minded conceptions of things? Then let us be wise and get well. We need not fear that any pet truth of ours will be ignored or snubbed. There is no truth that will not be wanted; there is no available knowledge that will not be needed; but the part must serve the whole, and then the whole will take care of the part.

If I have done my duty as a composite man, I have amply illustrated the practicality of this great truth. The closing suggestion which I have to make to you is that while most of our family have been carefully studied and appreciated by stu-

dents of medicine, our sympathetic brother, because of his uncomplaining nature and of his speaking in a language of function instead of the loud-mouthed declamation of the senses, has been overlooked and neglected, and I commend to your careful consideration the waste and repair of the sympathetic nerve as the key to the situation. When you begin to give the sympathetic man the attention which he should long since have received at your hands, you will begin to see disease with your minds instead of simply staring at it with your outward eyes. The appearance of things will no longer dazzle you, but your X-ray faculties will come to your assistance, and the sick will have a more substantial hope of complete recovery. Your cures will go beyond the mere self-consciousness of your cases to their substantial and more satisfactory building up, and when this is accomplished, sin will melt away with the sickness, and the eccentricities and unfortunate tendencies of mankind, which are so prolific of human misery, will fade away like darkness before the dawn.

Perfect specimens of human beings are rare, and yet humanity sick, as it has been, has accomplished much. It has pronounced great orations, written great essays, solved great problems, accomplished great inventions and wrought all the wonderful works of civilization of which we are so proud; but if humanity sick, with its physical disorders and mental and emotional crookedness, has accomplished so much, what may we not expect from these Sons of God when the evolution of their genius is once accomplished from disorderly functions and hampered inspirations?

Ladies and gentlemen, the impersonations upon the parts of various members of our family, to which you have listened with such complimentary attention, are but mere outlines of the anatomical and physiological knowledge which they might have presented to you. What few pleasantries have been indulged in by our various speakers have been to render more entertaining the mass of historical facts which otherwise, it was feared, would prove too dull and dry to be interesting, but no fact has been distorted or perverted. It will be safe for you to rely upon every statement to which you have so patiently listened, and if these superficial impersonations prove at all interesting or helpful to you and you desire a more thoroughly elaborated life history of the various members of our family, I feel confident I am safe in saying that our entire family will be at your service and furnish you with more completely elaborated life histories at some future time. We all appreciate the compliment of your close attention, I can assure you, and only hope that our audience has enjoyed the speakers as much as the speakers have enjoyed the audience. Any man who thoroughly comprehends the bearing of all our impersonations severally and collectively, ought to be pretty well fortified for any position in life in which he is placed, for our little world but typifies the bigger world of which we are all but a part, and when you know us, you know yourselves, and to know one's self is to be wiser than most men.

Again thanking you for your kind audience, and in behalf of our family of human shapes and as the representative of them all, I most respectfully bid you good day.

[Note: This concludes Dr. Pratt's excellent series of impersonations. These articles alone have been worth many times

the price of the annual subscription to SUGGESTION, and we have had numerous letters from our subscribers asking if they could not be published in pamphlet form. Dr. Pratt has had the series of fourteen impersonations illustrated and bound under one cover. It makes a valuable, handsome volume, which will be sent post paid to any address upon receipt of $1.50, or a year's subscription to SUGGESTION will be included for $2.00. Address THE SUGGESTION PUBLISHING CO., 4020 Drexel Boulevard, Chicago, Ill. If you have enjoyed the impersonations, tell your friends about them and urge them to send $2.00 for the book and a year's subscription to this magazine.]

IN RE A MESSAGE TO GARCIA.

BY CASSIA PRATT CANTELOU.

When Hubbard wrote his "Message to Garcia," he inadvertently left out the pith of the whole matter.

To be sure, there appears to be one man in a hundred able to carry a message to Garcia, but rehashing the fact does not better matters. It only makes them worse. A man convinced of his incapacity is always more incapable. Chiding the boy who has failed to work his problem does not enable him to reach the solution any quicker.

What Hubbard omitted to say is this: that the same power that enables one man to perform a deed of heroism or fidelity is inherent in every other man.

All men have one common life—a life from God. And, as God is no respector of persons, we have no reason to assume that one life is of a better quality than another. Burns understood this when he said, "A man's a man for a' that."

Between the successful man and the man out of work, there is this difference: the man of success has, consciously or unconsciously, come to recognize the God within him; the man out of work has not.

When I speak of the God within a man, I mean the life—power (mind) within him—the same power (principle) that grows the grass, that is underneath the whole of creation. Having recognized this power within himself, a man can easily carry the message to Garcia.

I engaged a man, out of work, to wash the windows of my flat. The rags provided were, he directly advised me, too soft. Three of the windows were frozen—wouldn't budge—would I get him a hammer or something?

Oh, yes. But all I could find was a flat-iron. He gave me a mildly reproachful look and resumed his labors with a sigh for the inefficiency of womankind. The lint from the drying cloths was to him a last matter of regret—which he shared with me.

What did I do when he was through? Tell him that no more windows of mine would require his attention? No. I reflected that nine out of ten possible window-washers might be as troublesome.

And, moreover, I saw in the man the ideal window-washer. (Every man is an ideal window-washer.)

I told him to sit down, and the things I said were in no wise condemnatory of him or his job. For my benefit, and for his own, I tried to awaken in him a recognition of the ability that is his by divine right—by virtue of his having been created in the image and likeness of God.

I held forth, as the "pastor of my flock," for something like 30 minutes. At the end I was rewarded to see the legs of my "flock" stride down the street with a new briskness. A thought seed had been planted, and, as it happened, in good soil.

That was two weeks ago. Today the man has steady employment and a look of awakened intelligence in his eye.

I am convinced that the wear and tear on my nervous system and the number of gray hairs accumulating, was appreciably less than would have resulted from the "bouncing" system so much in vogue.

To the man who has to carry a message to Garcia, let me say: Do not start, headlessly, off on a wild goose chase. Be still and know that you are God. Make your understanding save your heels. The streams and morasses may be for you to wade through, but it is just possible that by listening to the message from within, the Red Sea may wall up on either side for your triumphant passage.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE XIV.

In the article of like title in last month's magazine, we considered briefly the *ways and means,* generically speaking, under the headings of persuasion, coercion and excitation, employed by mankind to influence or determine mental action, gave the meaning of the term *suggestion,* and stated why the *susceptibility* of persons to suggestions varies. Further, it was stated that suggestions, or suggestive procedures, have the most marked effect while the patient or subject is in the suggestive condition.

This brings us to the consideration of the suggestive condition and of receptive or subjective conditions, about which so much nonsense has been written. The suggestive condition seems to be the subject of the hour; and there is no subject, it seems to us, about which there was in the past and is still at the present day, so much confusion in the minds of both the medical profession and the laity—no subject which is surrounded by so many mysterious and curious claims and which is the basis of so many wild theories and doctrines concerning mankind and even the universe. The suggestive condition, also called (badly called) the mesmeric condition, magnetic state, Braidic condition, hypnosis, artificial trance, lucid state, mediumistic state, sympathy, automacy,

and by other terms too numerous to mention here, has often been the theme selected by lecturers, writers and showmen to deceive, instruct and amuse the lay or non-professional public. It must be admitted that the audiences addressed were not only deceived, instructed and amused, but also mystified, pleased and cautioned. As aftermath, superstition, fear, suspicion, undesirable and erroneous convictions, and unwholesome practices have been created by such lectures, writings and exhibitions.

Not only mail courses, books and monographs, but also the daily journals, the weekly periodicals, the fortnightly reviews, the semi-monthly, monthly, bimonthly and quarterly magazines, and the publications appearing at irregular intervals, whether intended for the professions or for the laity, have all in their turn, considered the suggestive condition under its numerous names—seriously and humorously, scientifically and popularly. But throughout all this ephemeral and serial literature it is readily discerned that the well understood state of personality, called the suggestive condition, has been grossly misrepresented and misunderstood. This particular state of personality has been discussed and talked about so much by all casts of humanity, even from the earliest ages, that the wheat is buried in an enormous amount of chaff. It is easy to show that the numerous theories and doctrines upon this subject, formulated and preached so extensively at the present day, and which resulted from the guesswork done in by-gone ages, bear no true relation to the actual and demonstrable conditions of affairs.

As is customary with many students of psychics today, so the scholars of the past, more often than not, considered the suggestive condition from the aspects of the metaphysical and theological philosophies. As a result of this and guess-work, there is more *pseudo*-science, *empirical* science and *pre*-science than real science in psychics today. Yes, it is true that many so-called scientific psychologists are merely metaphysicians. The suggestive condition has been considered by various authors to be the state of affairs, which it clearly is not. Thus, some authors consider persons in the suggestive condition to be possessed of an evil spirit, or cacodemon, or of some similar evil called in different countries and ages, devil, or demon, deity or satan, goblin or hobgoblin, bogie, lemure, eblis, fairy, elf, genius, nightmare, afrit or afreet, ghole or ghoul, jan or jinnee, duse, deuse, or deuse, incubus; other authors considered persons in the suggestive condition to be under the sway of forces or emanations (*aeons*) or effluences from heavenly bodies, from terrestrial bodies and, especially, from the bodies and minds of living creatures, which effluences they designate by such terms as magnetism, odyllic force, *vis vitæ* or life force, will power or psychic force, Mind or subjective mind, archeus or spiritual force, and by numerous other terms denoting metaphysical entities, or rather non-entities; other authors again consider persons in the suggestive condition to be in an abnormal and morbid, or pathological, condition, which they designate by various names—lethargy, neurosis, psychosis, hysteria, insanity, and others to suit their fancy; and still other authors claim that persons in the suggestive condition are merely simulating or malingering.

Careful, scientific research has shown conclusively that the first three kinds of claims and beliefs are without any just foundation, and certainly are not in line

with the actual facts or experiences with psychic phenomena. The fourth claim is often true, but by no means always so. The deductions to be drawn from such claims and beliefs, taken all together or, as the French express it, *tout ensemble,* are that they are pure nonsense and that those who hold such theories are mixing guesses or mental creations—epiphenomena,—with actual experiences or phenomena, individual and collective. Yes, they are adding imagings to realities and confounding coincidences and consequences.

The suggestive condition is a normal psycho-physiological condition inducible in all sufficiently conscious persons, who are willing and able to follow directions. It is a normal state of personality in which the phenomenon of *"suggestibility"* is more marked than in usual physiological states of personality, but is not developed to an abnormal or a morbid, or pathological, degree. It is true that some persons, while in the suggestive condition, present unusual (not abnormal) degrees of suggestibility, but never supernatural degrees. Clinically, we ought to distinguish between degrees of suggestibility which are still within the physiological limits, i. e., within health limits, and degrees of suggestibility which are distinctly and typically abnormal and morbid, or pathological. While no sharp line of demarcation can be drawn between physiological and pathological degrees of suggestibility, still, as the overwhelming majority of cases are either typically physiological or typically pathological, no trouble should be experienced in determining clinically the presence of either variety in the individual cases coming before us, possibly with an occasional exception now and then.

Theoretically, the difference between physiological and pathological increase and diminution of suggestibility may be one of degree only, and not one of kind; but practically and forensically a difference both of degree and kind is to be recognized. The failure of writers upon Suggestion and its phases to make clear the difference between normally increased and diminished, and morbidly increased and diminished, suggestibility in subjects, is responsible for many failures in the application of Suggestion for remedial, educational and other purposes, and for errors made in judging socially and forensically the responsibility of subjects and suggesters for acts and effects resulting from suggestions. Probably the failure to make clear the distinction between normal conditions of suggestibility and morbid ones is due to the fact that most authors treat of Suggestion and psychical topics, not from a scientific standpoint, but only from a popular point of view.

We desire to call attention here to the distinction between normal and morbid conditions of suggestibility in subjects, because the practical psychurgeon and suggestionist must know the difference, if they are to be respectively a skillful therapeutist and a successful culturist. Clinical practice shows that subjects are most benefited for various purposes by wholesome suggestions, when their suggestibility is increased or diminished within physiological limits only. While it is true that abnormal and morbid conditions of suggestibility are sometimes of service for certain purposes when skillfully brought about, and are sometimes the only conditions of suggestibility which will give satisfactory results from suggestive therapeutics in particular individual cases, still their employment in place of the suggestive condition is more or

less objectionable: First, because they are morbid and not always justifiable; second, because results are not always regular; third, because the seance is apt to consume considerable time, the after effects are not always pleasant to the subjects, and the operator cannot terminate the condition promptly at will; fourth, because in ignorant and unfamiliar hands, harm may be done to subjects; and fifth, because there is a more or less suppression of the subject's WILL.

In morbid conditions of suggestibility, and in abnormal conditions of suggestibility induced by the aid of drugs and like agents, the usual normal mental operations may be so disturbed that the subjects cannot bring the new induced states of personality into proper relation with their former, usual or normal ones, and cannot distinguish between right and wrong, and what is wholesome or harmful; hence, such subjects are irresponsible for acts resulting from suggestions when these morbid and abnormal conditions of suggestibility are not criminally procured by themselves. It would no doubt make the responsibility of a subject acting upon suggestions, given to him by others, clearer to the laity, if writers upon and teachers of Suggestion and kindred topics would make plain the distinction between normal, abnormal and morbid conditions of suggestibility and if they would stop considering the suggestive condition and cognate conditions—normal and abnormal, under the same heading.

The difference between degrees and conditions of suggestibility, whether normal, abnormal or morbid, is merely in the significance which the individual mental operations—conscious perception, logical thought, emotional feeling, voluntary action, and self-consciousness, play in subjects under the sway of suggestions—auto-suggestions and allo-suggestions. So long as the ideas, emotions and actions aroused in a subject by suggestions are in harmony with his education and surroundings, and the reaction—physiological and moral, between external agents or influences and the state of his mind are in natural proportion, so long is his condition of suggestibility a normal one. With this brief allusion to morbid and abnormal states of suggestibility, let us pass to the further consideration of the suggestive condition, which is the real object of this article.

Practically, all agents and conditions, employed in attempts made to influence or control mental action for various purposes, are merely ways and means intended to increase or to diminish the *suggestibility* of patients and subjects, and to increase or to diminish the *suggestiveness* of acts and things. Within physiological limits, both the suggestibility of subjects and the suggestiveness of acts and things become most marked in individuals when they can be induced to enter the suggestive condition. But whether the suggestibility of subjects and the suggestiveness of acts and things can be developed in persons in the suggestive condition to an undue or exaggerated degree, or to such an extent that the acts resulting from suggestions become absurd but still within physiological limits, depends entirely upon individual character, or individuality. Thus somnambulists are such in any state of personality which they may voluntarily enter or which they are forced to enter; only this particular characteristic of a person, called somnambulism, may slumber more or less unnoticed until brought out prominently by the induction of the suggestive condition.

The suggestive condition is a normal state of personality differing from the subject's usual personality in that he is more amenable to control by suggestions. Upon persons in this condition, suggestions have more weight or even an exaggerated effect. In this condition, the attention is one of expectancy and is concentrated upon the suggester or object of faith, giving rise to the phenomenon of *rapport*. The difference between the attention of persons in the usual normal state of personality and that of persons in the suggestive condition is that in the former the attention is more or less critical, while in the latter it is solely expectant; and, as a result, the reasoning of the former embraces all forms of reasoning, while that of the latter is only deductive unless the suggestions given conflict with deep-seated convictions and instincts, in which case the persons return to their usual state of personality. The extent to which subjects will accept absurd suggestions and act upon them depends upon the training, education, normal and morbid physical conditions, character or individuality, power of voluntary attention, age, sex, histrionical abilities, and desire to please, of such persons.

No useful division of the suggestive condition can be made by noting the symptoms produced in subjects by suggestions while in this condition. Absurd actions, simulated and real sleep, amnesia, somnambulism, catalepsy, rapport, and other psychic and physiologic symptoms, are but evidences of suggestibility, not of natural or useful divisions of the suggestive condition. All subjects in the suggestive condition are conscious and retain more or less distinctly traces of their usual personalities when acting upon suggestions; they are merely simulating and they know it, when acting upon absurd suggestions.

For the induction of the suggestive condition, we may employ one of two methods: First, sensory appeal, i. e., sudden sensory stimulation and uniform sensory stimulation; second, philosophical appeal, i. e., verbal suggestion and symbolic suggestion. Under either of these methods, we can class any number of informal and formal procedures. While the terms method and procedure are frequently used in the same sense and are often used convertibly, still there is between them a technical distinction which, for the sake of precision, must not be lost sight of. By *method* should be understood the principal and primordial mode by which the operation is performed, while by *procedure* is meant the special modifications and successive stages by which the manipulations of the operation itself are regulated. The suggestive condition is readily brought about in willing persons by means of persuasives, coercives and excitives, which diminish primarily the general blood supply to the brain, and thus the general mental activity, though not necessarily the blood supply to the particular area or areas of the brain cortex which we intend to keep active, and render all except one sense, if possible, inactive for the time being. It is easier to concentrate the attention and to act upon impressions received through one of the organs of special sense, than upon many impressions received through more or all the organs of special sense at one time.

The simplest procedure for inducing the suggestive condition is that taught by the CHICAGO SCHOOL OF PSYCHOLOGY; and it has the advantage over others that it is free from mysticism, that it frightens no one if properly explained to subjects, and that it can be applied with success or

satisfaction in the treatment and training of all willing and able persons, in whom suggestion is the remedial or developmental agent indicated, whether the subjects have faith in psychic methods of healing and training or not. For the exact *technique* of inducing the suggestive condition by this procedure, see Dr. H. A. Parkyn's book, "Suggestive Therapeutics and Hypnotism."

In this and foregoing articles, entitled "Suggestographia," we have tried to state briefly some principles and facts which every student and practitioner of Suggestion ought to consider or should know, if successful application of psychic methods is their object. Experience has taught us that psychic methods which disregard the laws of physiology, pathology, anatomy, psychology, hygiene and environment are useless for healing purposes, for correction of undesirable habits, for stirpiculture, and for other kinds of culture. But after all, doing the right thing at the proper time, no matter what our notions of man and of the universe may be, is what counts in practice and is good art. The sick, the miserable, the unfortunate, the weak-minded, and the failures, want assistance, not dissertations upon abstract topics. Actual clinical experience shows that faith alone, although it must be admitted that faith, true or false, sometimes works wonders, is no test of truth or of the powers of the INTELLIGENCE inherent in mankind, however much it may stimulate persons on to do better or to do their best.

Remember, just as mere charity is no cure for poverty, in simile, mere faith is no cure for imaginary and real afflictions. Let healers, whatsoever the cast, proceed to correct psychic and physiologic disturbances by establishing necessary and favorable conditions in a rational manner and always by the simplest procedures, provided they are dignified, sufficient and certain, or as satisfactory as others. Avoid useless fussiness; it is annoying to sensible patients and subjects, and in them it may prevent rapid and proper recovery and development. It is characteristic of humanity that it generally forms its opinions of remedial measures by effects, coincidently occurring with or subsequently following the application of remedies and means, ignoring entirely causes. But of these opinions, we may say in the words of Shakespeare:

"The best in this kind are but shadows;
And the worst are no worse, if imagination amend them."
—*Midsummer Night's Dream.*

(Concluded.)

A Cure for Insomnia.

In a recent book Mr. Stackpool O'Dell puts forward a remedy for sleeplessness which seems quite feasible. He says: Take a card about the size of a sheet of foolscap, and obtain a bottle of luminous paint. Write with the paint upon the card the words, Sleep—Sleep—Sleep, large and clear. Place this card in the daytime where the light will get at it, and at night time in such a position on the wall or on a screen that you will have to lift up your eyes in order to look at it while you are lying in your easiest position on the bed—that is to say, the position in which you generally go to sleep. As you see the illuminated words, repeat them to yourself in a monotonous manner. As the eyelids become tired let them close. You will not in most cases repeat the words very often before sleep brings on forgetfulness.

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 17—Suggestion or Tuberculosis, —Which?

EDITOR SUGGESTION: Dear Sir, Please find enclosed a clipping as an editorial from one of our daily papers, which explains itself. Taking it for granted that this experiment is true, was the disease called Consumption of Miss King's left lung due to inoculation from the tuberculosis culture, or was it due to Suggestion?

My opinion is, that it was due entirely to Suggestion; the mind centralized itself in dread and thought, until her thoughts were upon this subject and focused upon the lungs. She must have been anticipating the results the experiments would produce, and being a trained nurse, knew the symptoms perfectly. This opens up this whole question of germ inoculation and contagion, and the relations of the mind to the same.

Yours in the interests of true science,
Wash. H. T. T.

AN EXPERIMENT WITH DEATH.

A few weeks ago Dr. George D. Barney, of Brooklyn, desiring to refute the Koch theory that human beings cannot contract consumption from cattle, inoculated Miss Emma King with a tuberculosis culture taken from a cow.

It was done in the interest of science. The victim was a trained nurse, in the full flush of healthy young womanhood, ready to trifle with death at the instance of the learned physician.

This graveyard experiment was a glittering success. Dread consumption has fastened its terrible fingers on Miss King's left lung. She may die, but what cares Science for a life when a principle is at stake? It may yet be possible for Dr. Barney to write, in great letters, on Emma King's tombstone, "I was right."

He says he can cure this consumptive for Science's sake. He is trying to keep her from the early grave that is the fate of so many of those afflicted with the deadly tuberculosis.

If she dies, what is Dr. Barney's crime?

Is there any difference between the man who kills quickly or one who sets in motion an element that sooner or later causes death?

Is there anything in science that can excuse deliberate death or make Dr. Barney's experiment worth while?

Individuals have not legal power over their own lives. No person can legally grant another the privilege of murder. The fact that two persons form a compact whereby one is to die at the hands of the other in no way excuses the slayer.

Is there a law that covers experiments with deadly disease germs, and another that deals with penalties for causing death with more common, but even less brutal weapons?

As for Dr. Barney, the man in the case, who has been advised by his attorney to get Miss King out of New York state, he professes no alarm, and says: "I will win out, and I will cure Miss King."

Granted that this newspaper report is true, I am not prepared to say that Miss

King's troubles are due to suggestion alone. The report does not state that her sputum had been examined and tubercle bacilli found. Even should it be found, Dr. Barney would have to show that the bacillus was not present before his experiments were made in order to prove his contention.

I have seen no recent reports of the experiment, so that we can probably take it for granted that Miss King did not contract tubercular consumption. However, I can understand how the report, that she had contracted consumption, probably reached the newspapers.

It is a well known fact that medical students frequently develop the symptoms of different diseases they are studying, and Miss King was probably anxious to assist Dr. Barney to prove his point. Every student of Suggestive-Therapeutics knows the power of expectancy in the curing of disease, and this same force is even more frequently employed unconsciously to produce diseased conditions. Miss King's attitude of expectancy, her eager desire to assist Dr. Barney in his contention and her knowledge of the symptoms of consumption, must all have assisted to develop the outward physical phenomena of consumption, even if the tubercle bacilli did not develop in the lungs themselves. She probably ran down physically from the moment the experiment began and it could not have been very long before her friends and herself were forced to believe that she had contracted the disease. This belief, together with the universal interest caused by the unique experiment, in all probability gave rise to the sensational newspaper story of which we have not yet heard the sequel.

I should like to test Miss King's suggestibility. I believe she would prove to be a hypnotic somnambule. If highly suggestible, she would consent to the experiment if conducted by one in whom she had confidence, and especially since Dr. Barney appears to have promised her positively he would cure her if the disease developed.

Whether or not the tubercle bacilli developed in Miss King's lungs has not been made public, so far as I know. Possibly it was the decline in her physical health, the result of autosuggestions, which gave rise to the newspaper stories. In the latter case she will pick up as soon as Dr. Barney begins his treatment for the relief of the disease. If the tubercle actually developed, the case and the results will become famous. In any event, it will prove an interesting case to watch, and if any of our readers can contribute further information on the subject I shall be glad to publish it.—Ed.

Query 18.—Clairvoyance, Telepathy or Trickery.

Miss Anna Eva Fay, who claims to possess remarkable clairvoyant powers, has been entertaining and mystifying the people of Milwaukee for several weeks. She reads and answers notes written by persons in the audience, although she is seated on the stage and covered by a sheet.

She has carried Milwaukee by storm and has canceled several engagements elsewhere to continue her performances here. Her entertainment is certainly remarkable.

Have you witnessed Miss Fay's performance, and is it clairvoyance, telepathy or fraud? If the latter, can you explain the methods she employs? A. E. V.

Miss Fay gives an excellent entertainment, but her effects are all produced by trickery. There are several other entertainers on the stage giving similar exhibitions. I have witnessed her performance and know exactly how her work is done. In fact, when in Minneapolis, a few years ago, I gave an entertainment,

by request, for a large number of friends interested in psychological research. After duplicating Miss Fay's performance, by answering a large number of questions written by persons in the audience, I explained the methods I employed, which were identical with those used by Miss Fay. Notwithstanding the exposure, however, several persons present said that they knew I could not have found out what *they* had written by the methods used, and to this day some of them will swear that I obtained knowledge of what they had written by telepathy or clairvoyance.

Lack of space prevents me from going into details this month, but in the May number I will give a full description of the methods employed by Miss Fay.

I shall do this, not to injure Miss Fay, but in the interest of truth. Miss Fay's performance is a trick, but she has made thousands believe she possesses abnormal or supernatural powers, and in investigating the occult we must place such performances where they belong, so that honest investigators will not be deceived by such frauds.

Miss Fay does some clever cabinet tricks, also, after she has been tied in a cabinet by a committee selected from the audience. The Ralph E. Sylvester Co., whose advertisement appears in this number, can tell you how these cabinet tricks are done, and can teach anyone how to duplicate them in his own home. It will pay you to write for their new catalogue, if for no other reason than to post yourself on the different tricks which can be performed by legerdemain.—Ed.

Query 19.—Treatment for Nail Biting.

Editor Suggestion:—One of the objects of your magazine appears to be the educating and training of children by suggestion. By publishing some suggestions for preventing children biting their nails, you will confer a blessing, not alone upon me, but upon many mothers among your readers. I have a child 14 years old who is addicted to the habit. Please publish something on the subject. It will be of interest to many.

M. E. L.

[The habit of biting the nails is difficult to cure in children under twelve years of age. Up to this age suggestions should be given, not only when the child is in the suggestive state, but at all times. Do not reprove the child harshly at any time, but let your suggestions be assumptive ones, and let them be repeated at every opportunity.

Use such suggestions as: "You are going to please mamma by letting your nails grow; you are giving up the habit; you wish your nails to grow long and pretty. Every time you find your finger in your mouth you will remember that when you take it away you make your mother feel very happy."

Whenever the opportunity offers, say to a friend or stranger in the child's presence, "He is growing so obedient and is giving up biting his nails; see, don't they look pretty since he gave up the habit; he is doing his best to please us all by giving it up."

Sometimes it will pay to offer the child a reward from time to time if he allows the nails to grow. Remember that a habit is always formed by repetition, and if the child can be bribed to stop biting, he soon forms the habit of not biting.

After a child has reached an age at which he can reason fairly well, it pays to point out to him logically the advantages of giving up the nail biting. Point out the fact that nail biting spoils the shape of the ends of the fingers and the finger nails; that it is a very disgusting habit for others to witness; that well manicured, long nails beautify the hands.

As soon as the child admits that he is anxious to give it up and will promise to stop the biting the instant he becomes conscious of having his fingers in his mouth, a great deal has been accomplished. It now remains for the parent or teacher to apply suggestion in such a way that every time the victim puts his fingers into his mouth he will become conscious of the act.

To accomplish this, use suitable suggestions in a strain somewhat similar to those given above. Also give suggestions such as: "The instant the desire to put your fingers to your mouth comes to you, you will become conscious of it, and you have sufficient will power to keep the fingers away from the mouth."

These suggestions should be repeated at every opportunity. Five hundred times a day is not too frequently. Other means also may be used to make the child conscious of the act of putting the fingers to the mouth, such as wearing tips of gloves on the fingers, or dipping the finger tips in a bitter solution.

Remember that the object of the treatment is to get the child to go for a couple of weeks without biting the nails once. If this can be accomplished the habit will be broken, provided the co-operation of the child has been secured.

It is a good plan to obtain a verbal promise from the child that the instant he becomes conscious of the act of putting his fingers to the mouth, he will take them away. Many children have will power enough to take them away at once, but, with some, the promise assists greatly.—ED.]

Query 20.—The Brain During Sleep.

EDITOR SUGGESTION:—It is said that the blood furnishes nutrition to the different parts of the body, and that during natural sleep the blood is withdrawn, to some extent, from the brain.

Now, does the brain, during sleep, receive as much nourishment as during the waking state? If not, why do we generally feel refreshened after sleep?

Should a person encourage the flow of blood to the brain in order that it might be better nourished?

Ark. H. C. B.

[During the waking condition many of the muscles of the body are constantly in a state of contraction; while others are called into activity with every little movement of the body. When a muscle is in a state of contraction the quantity of blood in it is much less than when it is relaxed. Consequently a period of rest is necessary for the muscles, during which the blood circulates freely through them, receiving the waste products which have been formed while they were in operation. When a man in good health arouses after a long sleep, the waste products have been removed from the muscles, the muscles have been nourished, and the centers in the brain, controlling the muscles, have had a rest. Thus it is that a man arouses feeling refreshened after a sleep.

It is a good plan for an anemic individual to sleep with his head low, and everything should be done which would increase the amount of blood supplied to his brain. As the blood supply to the brain is increased, the impulses leaving the brain for the different organs of the body become stronger, and the organs in consequence perform their functions bet-

Moderate exercise, deep breathing, and ter.

occasional lowering of a patient's head, will increase the blood supply in his brain, temporarily; but, in the end, the only permanent benefit has to come from an increase in the general blood supply; and

this increase can be obtained from the life essentials only.—Ed.]

Announcement.

The Seventh Post Graduate Course in Orificial Surgery, by E. H. Pratt, M. D., will be held in the amphitheater of the Chicago Homeopathic Medical College, corner Wood and York streets, Chicago, Illinois, during the week beginning with April 28, 1902, having a four hours' daily session. Doctors invited to bring obstinate cases of every variety of chronic disease.

For particulars address

E. H. Pratt, M. D.,
100 State street, Suite 1203,
Chicago, Ill.

My dear Dr. Parkyn:

You are publishing a *wonderfully* helpful magazine. The January issue is unexcelled. I believe in your noble work.

I want you and your work to take hold of the criminal and insane classes, and every one of your capable graduates to help in that work until the state is ready to have you and your co-workers exchange and transform the criminal class, who are insane, into *normal, sane* men and women by your methods.

It can be done; may it be your mission, also to prove it.

There, what do you think about it? Write it up editorially. Truly,

J. C. F. Greembine, Ed.
Syracuse, N. Y.

Patient—What would you think of a warmer climate for me, doctor?

Doctor—Good Lord, man! that's just what I'm trying to save you from.

BOOK REVIEWS.

"The Doom of Dogma and the Dawn of Truth." Henry Frank. G. P. Putnam's Sons, New York.

A weighty volume and ponderous in tone is "The Doom of Dogma." The mind of the writer, having rebounded from the limits of theology, swings far, far, to the other side. The music will be sweeter when the bell in the steeple is not rung quite so violently. As a destroyer, the reverend gentleman cannot be excelled. In his preface he says he believes "he has substituted a talisman of truth for every fane demolished." Ah, but has he? As a builder, Mr. Frank, you have not so distinguished yourself. It is the spirit that quickeneth. The anthropologic letter will crush just as completely as the letter of theology.

The book is well written. Henry Frank could not write other than pure English. It shows the scholar, the man of letters, the student in every line. Wide and deep has been the research of its author, with the result that it is distinctly mythologic in detail. It contains much information gleaned from the annals of the past, and once in awhile a gleam of beautiful thought from the writer himself. Of Truth he says: "Truth is single-eyed and single-souled. She feeds on minds whom freedom nourishes. She requires elastic brains and elastic hearts. She patiently awaits her champions. When she discovers them she clings to them with adamantine hooks. She will either command or annihilate. * * * But if one be a willing servant, then how glad and great, how bright and beauteous becomes the life of him who yields. Powers undreamed of are at his command. Not more responsive to Aeolian breezes are the pine tree-tops

than his soul shall be to tunes of harmony and melodies of love."

"Spiritual and Material Attraction; A Conception of Unity." Eugene Del Mar. Smith-Brooks Printing Co., Denver, Col. Cloth; price, 75 cents.

It is impossible not to be a bit disappointed in this book. Perhaps the name Del Mar carries with it so much that Expectancy flies too high and is bound to get a fall. The author, in quoting from other writers, has conscientiously numbered each quotation, and given several pages of reference at the close of the book. The thread of individuality on which all this is strung is too slender. We have not enough of the real, inner Del Mar in the work, and therein lies the secret of its dryness. Listen to this on Love: "No person can love another without that love being reciprocated; for love is harmony, and is expressive of a relation and a correspondence. But persons differ greatly, and what fully satisfies one may have but a slight attraction for another. We are always satisfied by the highest degree of love we are at that time capable of; but if the recipient of our love has developed a greater love capacity—or in other words, has attained a higher plane of harmony, or loftier spiritual conceptions—our love will only partly meet the latter's requirements, and cannot give complete satisfaction." There! And love is not naturally a dry subject, either, as any of us will attest.

"How to Control Fate through Suggestion; A Lesson in Soul Culture." Henry Harrison Brown, 1423 Market street, San Francisco, Cal. Paper; price, 25 cents.

Such a good little book! So many helpful thoughts—hundreds more than you get in the average dollar book written by the average metaphysician. All that the editor of "Now" writes rings true. Listen: "As chamber of cannon to powder, so is Suggestion to all soul forces. It is the conscious will of man directing the expression of the sub-conscious life. It is mastery! * * * This choice of Suggestion is the dividing line between man and brute. As soon as an individual makes a conscious choice then that individual has crossed the dividing line and is on the road to manhood. When that power of choice has developed until he chooses every expression of his life, and all circumstances obey his will, then and not till then, has he arrived at man's estate."

This is the way the divine subject of love appeals to Henry Harrison Brown: "Love is the first and last expression of Spirit. Love is its highest and purest expression. All spiritual development is made manifest through love. It is the barometer of life, recording in manifestation the progress of the soul in unfoldment. It is ever present, and is the force out of which all the rest come. Thought is only love reduced in potential and pitch." Indeed, this is a wise little book, helpful and true, just like its author.

"Auto-Mental Healing." Dr. Paul Edwards, editor of the Mental Advocate, New York. Paper, price, $1.00.

Dr. Edwards' "Auto-Mental Healing" is auto-suggestion pure and simple. Naturally it is a good prescription, written in plain English. One ought to be ready to practice any form of self-cure that will give the nobility of carriage and countenance shown in the frontispiece likeness of the author. To use a fool term, the man surely "lives the life." In other words, he practices just what he preaches.

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

We have already received renewals from the majority of our subscribers for the new year, and request those who have not done so already to remit as soon as possible, or to order the magazine discon-

tinued if they do not wish to subscribe again.

If we do not receive notice from a subscriber to discontinue sending the magazine we will take it for granted that he desires his subscription extended for another year.

Hypnotic Somnambules Wanted.

So far as I can ascertain, I have found no one who has made a systematic study of the personality of the hypnotic somnambule, and know of no institution excepting the Chicago School of Psychology where this has been done. Many operators and investigators have written about the phenomena of hypnotic somnambulism and have witnessed and developed these phenomena in hundreds of cases, but none of them seems to have made a study of the individuality of the subject in whom it is possible to demonstrate these phenomena.

A study of the individuality of the hypnotic somnambule gives the key to all the apparently remarkable and mysterious effects produced in stage exhibitions of hypnotism, as well as to the phenomena witnessed in instantaneous cures, revival meetings, Indian war dances, spirit control, etc. The individual who makes a good hypnotic somnambule is highly suggestible at all times. When he submits to hypnotic experiments, the fact that he is highly suggestible is only emphasized, for if he be followed into his daily walks of life it will be found that he is easily influenced by everything and everyone around him. He can be persuaded to do almost anything, by a person with strong personality or by anyone in whom he has confidence. Every day the newspapers contain accounts of persons who have been influenced or persuaded by stronger personalities to do the most absurd things. The papers usually state that undue influence has been used, and this is true in the main. But a test of the suggestibility of the persons who are so easily influenced by others and of those who are controlled at revival meetings, spiritualistic seances, etc., will show that they are one and all hypnotic somnambules.

When an operator or a writer states that he put a subject asleep and made him do certain things, it shows me that he has simply come across one of these highly suggestible persons, for, given a person who is not highly suggestible, and an operator wastes his time in endeavoring to induce somnambulism in him, for he will not succeed, even though he should persist in his endeavors for weeks.

I have taken these highly suggestible persons and developed all the phenomena of hypnotic somnambulism without using the word sleep or without having them close an eye.

The majority of operators, following the example of their teachers or older authorities, always endeavor to produce sleep, or, I should say, endeavor to get the patient to acquiesce in the suggestion that he is asleep; and having obtained this acquiescence, after going through certain manœuvers, they believe that the subject was actually asleep, and that all the phenomena are the result of this sleep. As a matter of fact, all the phenomena can be produced without mentioning sleep and without any manœuvers, if the operator will but speak positively to his subject and reiterate his suggestions rapidly. The subject will acquiesce in all the suggestions, and if the operator will say to him, positively, "You have been asleep all the time," and repeat the suggestion rapidly, he will say, "Yes, I have been asleep all

the time." Thus it will be seen that the "sleep" is not an essential, *nor is it a state.* The subject simply acquiesces in the statement that he was asleep, so that the "sleep" is not a fact, a state or an essential; *it is a symptom of high suggestibility.*

It is a difficult matter to make these facts clear in a printed article, but any operator can verify them for himself, if he will take a new subject for experiment and set aside his old ideas while he is experimenting.

It is very easy to demonstrate these facts satisfactorily on a subject and I have no trouble in making them clear to students attending my clinics, but I have received dozens of letters from persons who have read "The Law of Psychic Phenomena" and have operated on a few subjects with the old hypnotic ideas in mind. But I can tell that these persons have not tested my theories in carrying out any experiments they have made, and none of them has given any study to the individuality of the hypnotic somnambule.

A few years ago I believed that the hypnotic somnambule slept, when I suggested to him to do so. I did not realize at that time that he was merely carrying out my suggestion because he was of the suggestive type. Today I believe the hypnotic somnambule is never asleep, unless he drops into a natural sleep, but in natural sleep he will not carry out the suggestions of the operator. If he is carrying out the suggestions of the operator he is as wide awake and as conscious of everything he is doing as the operator, although he will declare he has been asleep all the time and that he remembers nothing that has occurred, *if the operator so suggests.* But after careful observation of the acts of the subject subsequent to the seance and investigation among his friends in whom he has confided, I am able to state positively that the hypnotic subject is wide awake all the time and that his memory is perfect. I have experimented with thousands of somnambules and have investigated these points in hundreds of cases, with the result that I have been forced to draw the conclusions just mentioned.

This magazine goes to nearly 10,000 readers every month, and surely some of them must have submitted to hypnotic tests. Many of them have probably been forced to obey the "muscular" or physical tests, but how many of them have gone to sleep and carried out all kinds of absurd suggestions made by an operator, without remembering everything that occurred? Now, I should like to hear from some of our readers who have been hypnotized to the degree of hypnotic somnambulism.

I have written to many who found fault with my conclusions, to learn if they had ever experienced hypnotic somnambulism themselves, but all have answered in the negative, although many of them advanced fanciful theories why they did not or could not succumb to the influence. But I want a statement from some of our readers who have experienced hypnotic somnambulism themselves. If some of them have felt forced to acquiesce in the suggestions, let them say so. If there was loss of memory after carrying out the suggestions, I should like the experiences and sensations given in detail.

Of course, an operator could go to a subject and say, "I put you asleep every time I hypnotize you, do I not?" and the subject would say "Yes." If the operator then said: "Well, here is a man who says you never went to sleep for me, and I want you to write, stating you always go asleep

and remember nothing," *the subject would obey the suggestion and write the letter, even though he knew in his heart he was awake all the time.* Consequently I do not want a statement from anyone who has been urged by another to write; but if any reader of this magazine has experienced hypnotic somnambulism with amnesia and will write to me of his own volition, I shall certainly value his communication and shall thank him for his trouble.

Statements from persons who have acted in the capacity of professional stage subjects will carry very little weight. Statements from persons who have submitted to hypnotic tests for amusement will be of interest, but the most valuable testimony of all should come from those who have paid their own money for treatment from a physician or operator.

Send in your reports, please.

Investment in Tropical Agriculture, No Speculation.

Investments in tropical agricultural propositions are frequently referred to as "ventures" or "speculation," as though the business was new or in an experimental stage. Any person who will take the time to thoroughly investigate the subject cannot help forming entirely different conclusions. The business in itself is as legitimate as any manufacturing or mercantile industry, and antedates any of today's prominent enterprises in those lines. As a business it is growing as rapidly as any other line, but not keeping pace with the demand for its products, which from luxuries have become necessities to all classes.

England's and Germany's richest investments are in tropical agriculture, in remote corners of the earth. Spain's greatest wealth was in her tropical possessions. Our own country owes her prominence among the nations of the earth to agriculture, but twenty-five years hence her new tropical possessions will make her the richest and most powerful nation of the globe.

Every person is familiar with the profits of ordinary farming, where industry and business methods are applied. The business of tropical agriculture is as ancient as ordinary farming, and, with the same principles applied, is as stable and reliable, but far more profitable, as the production is limited by territory and capital, while the whole world is the consumer.

The ordinary farmer growing the hardy products of the soil considered as the "necessaries of life" has to contend with the vicissitudes of unfavorable seasons, a world's over-production and an investment, which for five months in the year is "frostbound." The tropical farmer, favorably located, has nothing to fear from the seasons nor from over-production and can plant and harvest during the entire year.

The only element of risk or speculation that enters at all into an investment in tropical agriculture, is whether or not that investment is placed in the hands of honest men, with sufficient experience and business ability to apply the funds in an intelligent manner in building the proposition. Any failure in this line can be traced directly to one or all of these attributes.—*From The Investor,* Feb., 1902.

THE reader should give more than passing notice to the two page advertisement of the La Luisa Plantation Association, which appears in this number. It is difficult at the present time to secure a good paying investment for one's spare money,

but I have been investigating the claims of several Mexican plantation associations lately and find that every plantation which has been well managed is paying very large dividends to its stockholders. I have many friends who are receiving large dividends from some of these companies and their dividends are increasing each year.

I am acquainted, personally, with the promoters of the La Luisa Plantation Association and know them to be trustworthy and reliable. In fact, I have decided to invest heavily with this association, but before doing so, or advising my friends to do so, I am waiting for a report which is to be sent me by my father, Mr. James Parkyn, who is in Mexico at the present writing, for the express purpose of making a thorough examination of the La Luisa Plantation and its possibilities. He will return about the middle of April and I will publish a report of his investigations in the May issue of SUGGESTION.

Should his report be satisfactory I shall certainly subscribe for a good block of stock myself, and shall advise all my friends to do so. In the meanwhile, it will pay every reader of this magazine to send for a prospectus of the La Luisa Plantation Association and post himself on the subject of Mexican plantation investments. It is surprising how few persons are aware of the great wealth and the agricultural and mineral resources of the Republic of Mexico.—ED.

A combined course in Osteopathy, Electro-Therapeutics, Hypnotism and Suggestive Therapeutics will be given at the Chicago School of Psychology beginning Monday, June 2. Price of course $50.00. See page advertisement.

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We still have on hand a few copies of the September number of SUGGESTION for 1898, which contains Dr. Meacham's famous article, "The Mechanism of our Two Minds." This article alone is worth the price of a year's subscription, but a copy of the September number will be sent to anyone securing a new subscriber for one year. Only a few copies left; so come early.

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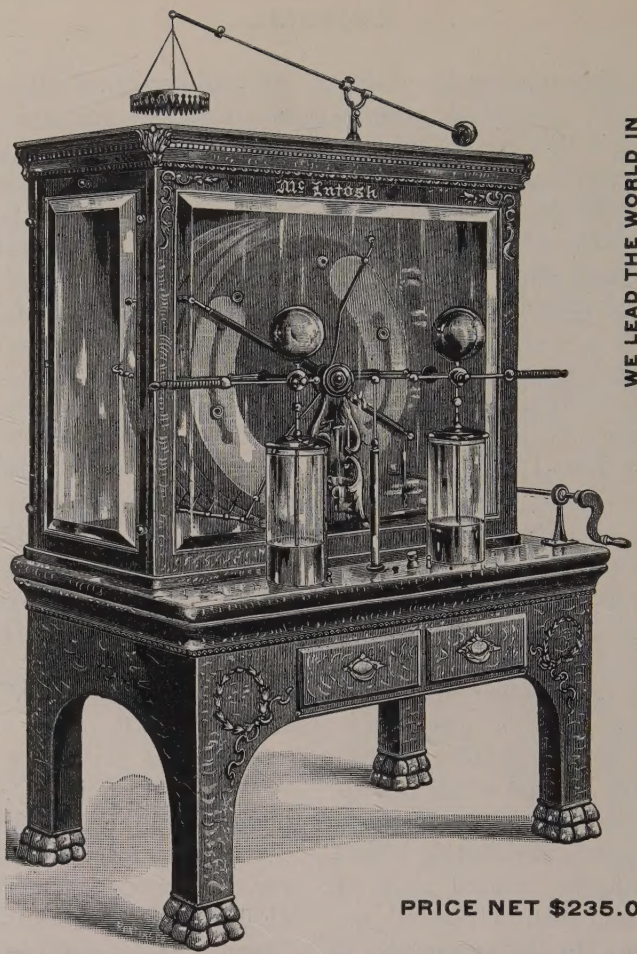

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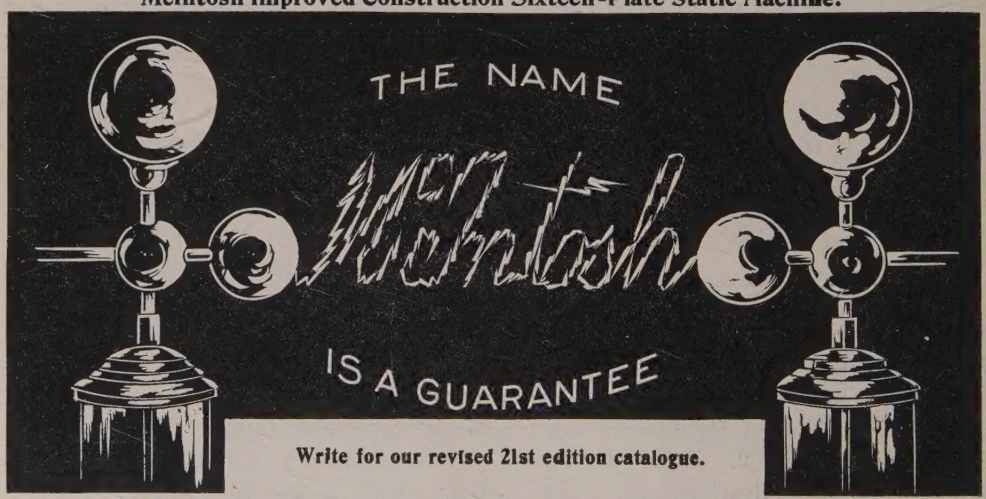

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